Millennial Star

CARDSTON TEMPLE, ALBERTA, CANADA

"C. L. M."

In the dark womb where I began,
My Mother's life made me a man.
Through all the months of human birth
Her beauty fed my common earth,
I cannot see, nor breathe, nor stir,
But through the death of some of her.

Down in the darkness of the grave
She cannot see the life she gave.
For all her love she cannot tell
Whether I use it ill or well,
Nor knock at dusty doors to find
Her beauty dusty in the mind.

If the grave's gates could be undone,
She would not know her little son,
I am so grown. If we should meet,
She would pass by me in the street,
Unless my soul's face let her see
My sense of what she did for me.

What have I done to keep in mind
My debt to her and womankind?
What woman's happier life repays
Her for those months of wretched days?
For all my mouthless body leeched
Ere birth's releasing hell was reached?

What have I done, or tried, or said
In thanks to that dear woman dead?
Men triumph over woman still,
Men trample women's rights at will,
And man's lust roves the world untamed.
O grave, keep shut lest I be shamed.

JOHN MASEFIELD.

ONE HUNDRED AND SEVENTH YEAR OF PUBLICATION

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"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Doc. & Cov. Sec. 14

THESE WORDS WERE UTTERED ON THAT MOST HISTORIC OCCASION WHEN JOHN THE BAPTIST RETURNED TO EARTH AND RESTORED THE PRIESTHOOD OF ALMIGHTY GOD, CONFERRING THE HOLY AUTHORITY UPON JOSEPH SMITH AND OLIVER COWDERY, MAY 15th, 1829.

"Now what is the significance of this glorious vision of John the Baptist? It means, first, that man must have authority to act for God; secondly, that the religious world in the time of this vision had no authority to act for God. It is unreasonable to suppose that anyone should presume, without authority to take another's place in the business affairs of this world; or that anyone would, without protest, permit another to usurp his place and authority in the business transactions of this world. And if this is so with finite men, how much more unready will the God of heaven be to approve His creatures usurping His power and authority? How displeasing will it not be to Him that one to whom he has never delegated authority of any kind or degree, shall presume to represent Him, and officiate in His name? Certainly God will no more recognise the acts of men who arrogate authority and dominion, than will an earthly monarch."

O. J. P. WIDTSOE.

THE SIGNIFICANCE OF BELIEF

by

Albert E. Bowen

Of the Council of the Twelve

Address delivered at the Saturday morning session of the 116th semi-annual general conference, October 6, 1945, in the Tabernacle

THERE is perhaps nothing so important to the individual as what he believes nor nothing so important to communities and nations as what their peoples in the aggregate believe. I mean really believe. And there is often a wide distinction between what men say they believe—the professions they make—and the reality of their convictions. I want to talk a little to-day about the significance of belief.

Jesus seems to have attached supreme importance to it. His concern was that men should believe him, accept his message. Conscious that this shaping of thought and establishment of conviction would be a slow process, extending far out beyond the span of his earth life, he spent a good portion of the years of his ministry in training a few disciples, whom he had gathered about him, to carry on after he himself should be gone.

He had no temporary or ephemeral communication to impart; it was a world-shaking doctrine and it was intended for perpetuity. Neither was it provincial in its scope. Though his whole life had been spent in a small subject province, apparently more tempestuous and troublesome than important, his vision ranged out over the whole earth wherever men are. Accordingly, he gave those disciples he had taught, a commission accompanied by a promise. The commission was to go into all the world and teach his message to every creature. The promise is: "He that believeth . . . shall be saved." (Mark 16:16.) Thus is belief made the starting point of all progress. It is true that certain other things were required to be done as a condition to the fulfilment of the promise, but these of necessity must come as a consequence of belief. Without that there is no chance that compliance with requirements would follow. There is no promise except to him who believes. Belief here signifies a complete acceptance which in its turn compels conformance to the teaching espoused. The condition is not satisfied by a mere lip service. Professions of belief, no matter how vehemently protested, amount to nothing unless they eventuate in conforming deeds.

Jesus had ample demonstration of this during his own ministry. The multitudes followed so long as they were recipients of his material benefactions. It is said that his fame went throughout all Syria, and they brought their sick, and he healed them. They came from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan. They sat at his feet on the mountainside where he fed them because whereof they would forcibly have crowned him king, but he escaped from them and went by night to the other side of the lake where the crowds next day clamorously sought him out. Then when he began to unfold to them the personal requirements devolving upon recipients of his teaching they melted rapidly away, and the record says, "They walked no more with him." They had no belief. They were seekers after personal gain without appetite for reformation from practices which centred in themselves.

Contrast with that his belief in his own message. It cost him his life, but he carried through. And what about those disciples he had picked and taught? The message was just as unwelcome coming from them as it had been coming from their master. They too were hounded and scourged and hunted down. As believers multiplied,

persecution intensified until finally extermination was decreed. Then came the supreme test of their sincerity of belief. Believers were ferreted out, confined to dungeons, and condemned to die. They were thrown to wild beasts for the entertainment of the populace at the arena. They suffered themselves to be torn limb from limb because their belief had settled into convictions so deep seated that they would die rather than recant. They did not have to die. They could have saved themselves by a very simple act. They had only to renounce and they could have gone free, but that was not their kind of belief. It was more precious to them than life itself. It was the kind of which Jesus spoke when he promised that "He that believeth . . . shall be saved." That is to say, a saving belief must be one that persists in all extremities. Where is it to be found in the earth to-day? It does not deal in expediences. It does not enquire about the trend of popular favour. With principle-sacrificing compromises it has no commerce.

It may be thought or said that this quality of faith is exemplified in the armed conflict just closed. Our soldiers and sailors and airmen sacrificed their lives for a cause. That, however, was in resistance to a physical assault. It was meeting physical force with physical force. We believed that we were in danger of physical subjugation with consequent penalties. Our countrymen went out to repel that danger and keep us free from physical domination with a consequent train of other ills. The test comes now. Have we a set of principles believed by us to be right which we are willing to preserve at any sacrifice and at any cost—principles affecting our internal integrity founded in righteous law and justice? That question is not answered yet. So far as the signs indicate, the outlook is not promising. The indications seem to point to the rule of expediency and bartering with evil for the best bargain we can get. But I do not now want to talk about that.

Was the course taken by the early Christians justified? Might there not have been some other way, some expedient, some give-and-take accommodation to reconcile antagonisms without going to the extremity of death? Was it prudent to flout the power of the great Roman empire and persist in a course which it condemned? It would seem indeed presumptuous that a little handful of despised people, destitute of wealth or influence, should resist the edicts of the greatest secular power of the world. But such is the force of doctrine, the power of unwavering belief, the strength of sincere men with resolute conviction that their teachings flourished in the face of the direct persecution. The might of the empire could not crush that kind of faith living in the human heart. It did not extinguish Christianity. And to that circumstance is owed the perpetuation of Christian teaching in the world. If we want to know how great that debt is, we have only to ask what kind of void would be left if the effect of nearly two thousand years of that teaching were blotted out. We should lose substantially all that distinguishes the Christian nations from the non-Christian nations. We should lose the sense of distinction which has led us in this day so heartily to condemn barbarities which have shocked humanity. The very freedom of which the western world boasts, reaching its greatest perfection in the United States of America, owes its existence to the Christian teaching about human brotherhood and the worth and dignity of the human soul. These are fruits of that message which Jesus commissioned his disciples to bear to all the world. The very progress of invention and scientific discovery itself, which has done so much for the material emancipation of man, is born of that freedom, as comparison with the backward nations of the world will disclose. It is to Christ's message—not to scholastic research—that we turn for what we know about the meaning and purpose of life and the controlling power of spiritual and moral law. No one may conceive the degree in which the world would be impoverished if that little band of disciples had not devoutly believed and through their belief perpetuated the teaching.

Its doctrine had been so thoroughly absorbed into the life of Christian nations, particularly our own, that quite unconsciously men resort to it as furnishing the standard for measuring the validity of the acts of their fellows. When we call some things good and others bad, some courses right and others wrong, we are evaluating them by comparison with the standards set in the teachings of the Master. When the politician condemns the practices of his adversary in matters of human behaviour, he resorts to Christ's teachings, perhaps unknowingly, for the ideal by comparison with which the criticised acts are revealed as wrong. His own promises of betterment likewise are in the pattern of ideals drawn from the same source. All that we have that is best in our individual lives and in our national life we draw from what was preserved to the world by those sacrificing early Christians who through suffering and death perpetuated the teachings that had been committed to them. It is fresh in the memory of all of us, growing out of recent and earlier example, that tyrants seeking to impose their evil despotisms have to begin by a crusade intended to root out and destroy the doctrines ingrained in their peoples through centuries of absorption of Christian thought. In these considerations lies the answer to the question whether the sacrifices made were justified and whether by compromise, accommodation, and the practice of expediency those early sufferers might have avoided persecution and conflict with the empire. Over and beyond all these, those doctrines taught the achievement of immortality through the Lord's death and the plan for achieving eternal life, which is exaltation in the celestial kingdom of God.

Let us take another example out of our own history. Our people began the building of their city at Nauvoo stripped bare. They had been pillaged, despoiled and driven. In a scant six years they had established a flourishing city. Many of their houses still stand, respectable dwellings in this modern day. They were driven out in winter. From the Iowa shores of the river they could see the lights in their comfortable homes while babes were born in wind and sleet with no other protection than that afforded by their canvas-covered wagons. From there they made their weary journey across prairies, through rivers, and over mountains to these desolate valleys. The line of their march was marked by the graves of their dead. Here they endured privation, hardship, hunger. They didn't have to do any of that. They would have had only to renounce their belief to be let alone where they were. This is demonstrated by the fact that some did just that and remained unmolested. They chose rather to endure the want and misery and suffering that became their portion because they believed. That is the quality of belief that saves. There is no lip service in that. It transcends the bounds of pretence and sham and self-seeking, and anchors itself in unyielding conviction.

It is possible to say that they were wrong—mistaken in their belief. It is possible to say that they were imprudent and unwise. But it is not possible to deny the depth of their conviction nor the integrity of their manhood. Neither may the power of their belief be gainsaid. Their achievement stands revealed to the world. Men do not gather grapes from thorns nor figs from thistles. Those who do not accept their beliefs may feel themselves justified. But we who profess their faith may not escape its high demands. Are we willing to endure what they endured for our beliefs? Do those beliefs mean so much to us? Are they that important in our appraisals? Either those beliefs are founded in truth or they are not. If not, then the system reared upon them should in the nature of things have fallen apart long ago. If they are so founded, then those who profess them may not temporise. We to-day may not meet the same tests they did, but we shall have to face tests just as searching and perhaps harder to be borne.

We still have to carry the banner. The doctrines by which they lived still require to be perpetuated and spread. Their perpetuation exacts of us the

same unwavering steadfastness of conviction as actuated those who established us here. We may not be dispossessed, or driven out, or find a wilderness to reclaim. But we shall be engaged by counter influences perhaps more insidious and therefore more difficult to discern, less easy to understand or to sense the danger of, for we live in a world seething in a welter of confusion.

Whether we recognise it or not, it is beliefs—the beliefs that get themselves accepted—that rule the world. Those beliefs may exalt a nation or drag it down to degeneracy and degradation depending upon their inherent quality. Ships and tanks and airplanes and guns, while necessary implements for waging physical warfare, are not the real source of a nation's strength. Its strength lies in the basic integrity of its people and that depends upon the beliefs they cherish, which fashion their lives. The shooting war is over, but peace in its accurate sense is not here. It will not be until it is set up in the hearts of men. The war of ideas is still raging in the world. Opposing beliefs are contending for supremacy. All are clamorously recruiting converts. The business of shaping thought, establishing beliefs, getting ideas accepted, is the most important as well as the most active and flourishing business in the world to-day.

It is with ideas, beliefs, that we are concerned, for the very safety of the world and of mankind depends upon the nature of the beliefs that get themselves adopted. Our message is the same message Jesus gave to his disciples, namely that men should believe in him, a belief with a conviction that eventuates in living its doctrines. The commission to spread it in the world still stands. The means remains the same, teaching by those who believe. It cannot be done by unbelievers. The doctrines still possess saving power. "He that believeth . . . shall be saved." But there can be no compromise of principles.

There will be scoffers and deriders. Can we stand derision and still stand unmoved? There will be those in and out of our own membership who will deplore as trivial the differences of belief which set us apart by ourselves, who will recommend that for the sake of easy fraternisation we relax in our distinguishing doctrines enough to extinguish apparent differences. It is so much easier and more comfortable to conform to the customs and ideas about us. A little dilution of our beliefs, it will be said, can do no harm.

Probably the disciples of Jesus could have escaped persecution if they had been willing to yield a little and had contented themselves with proclaiming him as a great teacher. If they had just refrained from declaring that he was the Son of God, they probably would have had little difficulty. That would have made their teaching palatable and improved the social and fraternal relations betwen them and their neighbours. But his Messiahship was the essence of his message. It is the thing that gave it authority. It was that which gave it saving power. Delete that, for purposes of courting favour and being agreeable, and you have robbed it of its whole value. It is to his doctrines, including his achieving for us immortality, that we must turn for understanding of the meaning and purpose of life out of which understanding must ultimately come the peace for which the world longs. Those doctrines embrace a whole course of life in God's kingdom. And if political living as a preparation for eternity of persuasions or economic prejudices or social theories or fraternal felicity collide with those teachings, the teachings must still stand. Unfortunate indeed is any man who has exalted any of these above or on a plane of equality with the teachings of his religious faith.

If we really believe in our souls in the doctrines of our faith, they they must take precedence over all other philosophies or enticements. They cannot take second place to any persuasion.

I am sure that no one will suppose that I am advocating aloofness or pre-

—continued on page 137

REPORT ON EUROPEAN MISSIONS

by

Thomas E. McKay

Assistant to the Council of the Twelve

Address delivered at the Saturday afternoon session of the 116th semi-annual general Conference, October 6, 1945, in the Tabernacle

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IN the early spring of 1940 the last of the missionaries, American missionaries, left Europe. Sister McKay, our daughter, Louise, and four very choice missionaries sailed from Italy and came home by way of Gibraltar. Brother Gaston Chappuis and his bride sailed from Lisbon. Since that time, nearly six years now, our missions, nine of them in Europe, have been directed by local elders, and at this time I wish to pay tribute publicly and express appreciation for the work that these fine brethren have done. They have been working under unusual and very difficult conditions, but they have carried on. They've held their meetings, nearly all of them, including branch, district, and annual conferences. The missions have been self-supporting. The titheing, in fact, has increased from year to year. They have visited the branches as often as possible under the trying conditions. Many of them have attempted to maintain a missionary system, and most of the missions have had a few missionaries, and some of them quite a large force. The British at one time, Brother Anastasiou reported, had three hundred and twenty-five part-time missionaries. Brother Anastasiou, his wife, and two children are here now. The British Mission is again presided over by President Hugh B. Brown, who is doing a wonderful work, not only as president of the mission but also and especially among the servicemen. He writes that he needs more missionaries. Our acting mission presidents are also looking forward to the time when missionaries will be again in their midst.

In a recent letter from President Brown he states: "We need missionaries, experienced men, preferably older men, such as ex-bishops or men who have had experience in presiding."

In the Danish Mission, Brother Orson West is in charge.[1] He is a very fine man. He writes and speaks English quite fluently, although he was born and has always lived in Denmark. In a recent letter he states:

> We are looking forward to receiving missionaries again in the Danish Mission. . . . A problem which has been a serious one during the war is the coal and fuel situation. for the time being it is worse than ever. Peat is not the best fuel, but we will have to do with that during the coming winter. I am sure it is not good for our central heating plant to use only peat, which deposits so much soot. Regarding help to families and persons in our mission, I beg to inform you that as far as food is concerned we can get along. Our people in Norway and Finland need it much more than we do. We would be more than happy, however, to receive underwear, shirts, stockings and socks. Especially the babies need these things very much. It is almost impossible to buy babies' clothing.

In the East German Mission when we left—I happened to be in Berlin when war was declared—Brother Herbert Klopfer was placed in charge, another fine young man who speaks English fluently. In fact, all of our mission presidents except two speak or write English, and those two have secretaries who can translate for them. Brother Klopfer, before we left Switzerland, was called into the service, not as a soldier, but to do secretarial work. The next we heard of him after we

returned home was through Sweden; he was in Denmark and had attended services there and had taken part in their testimony meeting. The last word is that he is reported missing on the Russian front. The members are carrying on, however, and his counsellors, Elder Richard Ranglack, now acting mission president, and Elder Paul Langheinrich are doing a splendid work. A letter dated August 19th, 1945, states:

> Had two wonderful meetings to-day. At 2 p.m. just a priesthood meeting with forty-five present. At four we held a memorial service in honour of President Grant. There were at least two hundred fifty to three hundred present in a hall big enough to hold one hundred seventy-five. It was just as full of spirit as it was of people. The old mission home at Händelallee is a pile of rubble. A sign on the front gives the information that the office is now at Rathenower Str. 52, Berlin N.W. 21, only two blocks north and east of the old location.

The French Mission, as you know, is divided into three districts, Belgium, France, and French-Switzerland. This mission was not left in charge of one acting president, but three distinct presidents, very fine young men who have been carrying on in the same effective way as have our acting presidents. They are Brother Paul Devignez of the Belgium District, Brother Leon Fargier for France, and Brother R. Simond for the French-Swiss District. Brother Simond has managed in some way to send a monthly report during the entire war.

In the Netherlands Mission the branches are also carrying on. Brother J. Schipaanboord writes:

> During the war years we have endeavoured to keep the right course. Our old buildings, and the rented halls, too, we have improved if possible so that they have become even more valuable for our services. In the Rotterdam Branch we have built a baptismal font . . . A new organ was also secured. Owing to the food scarcity, many of the faithful Saints had to be supported by money or in kind. You no doubt know that the mission house in The Hague had to be evacuated, and we finally moved and rented a place in Utrecht, Maarten Harpertzoon, Trompstraat 36.

In Norway, Brother O. Sonsteby,[2] also a very fine man, has been carrying on. He writes:

> I have been on a visit to North Norway and saw the Saints there. We held three meetings at Narvik, probably the most northern branch in the world. The branch has scarcely been visited during the war, but the Saints there have kept together in faithfulness and held their meetings regularly. The branch has been visited in the past by some of the leading authorities from Zion during their stay here in Norway, among others, Apostles David O. McKay and Joseph F. Merrill. As travel conditions are to-day, the trip was very strenuous, but it was a great joy to me to see the Saints.

From the Swedish Mission we have received letters and reports all during the war, and Brother Fritz Johansson[3] has done a splendid work, not only in keeping us in touch with the Swedish Mission, but also the sister missions of Denmark and Norway. August 7th to the 22nd he also made a trip in the north up to Finland. Two people were baptised, and they organised a Relief Society. "I discern," he says, "the awful poverty that prevails in Finland. They need food as well as clothing in order to keep them from freezing this winter."

We have heard from the Swiss Mission, also a neutral country, occasionally. Brother Max Zimmer, Sr., Leimenstr. 49, Basel, is the acting mission president; he has been specially helpful to our servicemen who were interned in Switzerland and in prison camps in Germany. A conference held at Easter time in their own chapel in Basel, the only Church-owned chapel in Switzerland, is reported as being one of the largest conferences ever held in the Swiss Mission.

In the West German Mission, the home and office is one of the few buildings still standing in beautiful Frankfort on the Main. It is only slightly damaged with a few broken windows; a bomb had hit near the building but only cracked the walls slightly and left a large crater where it struck. Most of the rest of Frankfurt on the Main is just piles of rubble. Our meeting place was completely burned out. Brother Friedrich Bühl, Jr., was left in charge, a very fine young man, but he was called into the service before we left, and Brother Christian Heck, another young man, was called to take his place. Brother Heck was also called into the service, and Brother Anton Huck, an elderly brother, was called to preside, and is doing so now. It is reported that the two young men who had been called into the armed service were both killed.

In Austria, our meeting places have not been damaged except in Vienna, but our members are still meeting in No. 20 Seidengasse. A Russian cannon grenade struck high in the rear of the church building, breaking only a few windows in the chapel part, but inflicting a good-sized hole in the upper region of the apartment building. When the occupying Russians looked over the building, our Church occupying about one third of it, they were told it was an American Church and so they left it alone. Later, when the Americans came, they in turn, looked over the building, but when they saw the work of the grenade they also left, and so the members continue to meet in their accustomed place. "Vienna," our correspondent continues, "is a hungry city, a city with ever so little food, fuel, light, housing, and transportation.

"These are difficult times, and I fear that the coming winter will be one long to be remembered. Just recently, I visited the Allgemeine Krankenhaus, the largest and most famous hospital in Vienna, and there the situation was the same, even in a hospital."

"In Czechoslovakia," Brother Joseph Roubiek, Trysova ul-c 8, Prague 2, writes, "I wish to inform you that after six years of war, all members of the Church have remained well and alive. It has been a terrible time. We have remained faithful, however, and we await you." (This letter was written to Wallace F. Toronto, last president of this mission.) "The work of the Lord here has not been disturbed. We often think of you and the missionaries. Here there is a great need and distress, great hunger among the people. The Saints, however, have continued to enjoy the blessings of the Lord. Their testimonies of the truthfulness of the gospel have not wavered, even in the worst moments of the great conflict."

The two branches in the Palestine-Syrian Mission are carrying on as usual, and food is also scarce there. In fact, it always is.

Much of this information that has been received has come from our servicemen and several of our chaplains assigned to these European countries; and I would like to take this opportunity to express appreciation publicly for these servicemen. They have done, and are doing, a wonderful work. Our members are also very thankful for the kindness and help of our servicemen. I will take time to quote from one letter. It is typical of many others. After referring to the splendid work that President Brown did in his recent visit to Belgium, the writer says:

> Our good friend and brother, Chaplain Howard C. Badger, has reported to you about activities in this country, but he failed to point out the successful mission that he filled in our branches. Not only did he deliver stimulating sermons supported by a strong background, but although a serviceman, he assisted the needy and was somewhat like Father Christmas to our children, some of whom never knew chocolates or sweets before. We will surely remember him over here for his attractive character, personifying the successful missionary. It was also my privilege to welcome and to greet a great many servicemen since September, 1944. Although we never met before, we felt immediately like best brothers ready to help each other with all our might.

He speaks of going to a cemetery

and with reference to that I should like to read a paragraph from a young French sister. She says:

> On October 19th, 1944, I copied a dedication from a tomb of a military Mormon which is found in the cemetery of Henri-Chapelle in Belgium. We have promised to visit the cemeteries and search out the tombs of our brother Mormons who died to liberate us, and we will do all we can to place flowers on their graves just as though they were our own beloved sons.

I just cannot say too much for our servicemen. I have heard directly from more than a score of them, and indirectly from more than a dozen others. Several of our Chaplains, as I stated, are also in these occupied countries and are also doing an outstanding work. We have had letters from them from the Scandinavian Missions, the Netherlands, Belgium, France, and quite a large number from Germany and Austria.

May our servicemen and our members in these war-torn countries, and all of us, live lives of Latter-day Saints. May we cultivate tolerance and love for one another and for all mankind. This war is but an awful chapter written in the eternal-long struggle between right and wrong, between love and hate, chastity and unchastity, greed and unselfishness. As long as hate and lust for power control the hearts of men, real peace can find no resting place in the world. Only love can bring peace. Anyone who permits himself to hate any person, or any people, makes his own small but vital contribution towards the discord and trouble, while he who seeks to love others, even his enemies, makes his own priceless contribution to peace. True, lasting peace, when it comes to the world, will be made up of the many tricklets of love flowing from the hearts of the people to a common understanding and a common goal. The gift of peace on earth and good will to men was offered to the world in the gospel of living taught by our Saviour in his earthly ministry. He made love of God and love of mankind fundamental, and declared, "On these two commandments hang all the law and the prophets." (Matt. 22:40.) The power of love alone can permanently disarm the world.

May our Father in heaven help us to realise this and to govern our lives accordingly, I pray in the name of the Lord Jesus Christ. Amen.

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1 Address: Priorvej 12, Copenhagen F
2 Address: Osterhougs Gt. 27, Oslo
3 Address: Svartensgatan 3, Stockholm
4 Address: Schaumain Kai 41, Frankfurt am Main

THE SIGNIFICANCE OF BELIEF

—continued from page 131

suming to suggest that we regard ourselves as being above or better than others. I do not wish to incite any antagonisms nor to invite unfriendliness of intercourse. I am only trying to say that having as we profess God-given, saving principles, we must hold them sacred, for on them the hope of eternal happiness as well as earthly peace hangs. We should poorly serve humanity if for convenience we gave them a stone when their crying need is for bread.

May God give us the sincerity of conviction to meet every test, I pray, in the name of Jesus. Amen.

Church Welfare Programme Helps European Saints

BELIEVING that "he gives twice who gives quickly," the Church welfare plan has called its entire organisation to assist immediately in the clothing and feeding of the Church members in Europe who can now be reached.

Perhaps the most critical need facing Europe is fuel. It is necessary that the little available be used for the running of the trains and factories. Homes and dwelling places are not heated or heated poorly, and the slightest use of hot water is a luxury. There is little fuel even for cooking. In many of the over-run countries the stoves, even pots and pans, were taken by the Nazis for the making of munitions. Unless the people are immediately clothed against the cold winter, suffering will be intense.

Thousands of quilts and blankets are being sent in eleven pound boxes by parcel post to the Saints by stake and regional welfare committees. During the war emergency every ward Relief Society made twelve quilts and stored them in their ward first-aid kits. All of these quilts have now been called into the programme and are being prepared for shipment as quickly as possible. If the boxes weigh less than the allowed eleven pounds, packages of needles, thread, darning cotton, tape, dehydrated soups, and other useful supplies are added to bring the boxes up to weight.

A church-wide clothing drive will be conducted. Relief Society teachers will visit every home and instruct the members of the Church concerning the collection. The clothes will be taken to the ward meeting-house, where they will be checked and classified by the ward welfare committee, who will then deliver them to their bishops' storehouse for boxing and shipping.

Realising that this is a real opportunity to help our brothers and sisters, the directing heads of the programme are anxious that the best of clothing and shoes be donated. How bitter their disappointment will be, and how imprudent to waste time and money, if articles are sent that are not serviceable.

While the dire need for clothing and bedding is being met, food is also being shipped in increasing amounts during the winter. The harvest in Europe has been poor and small. The diets of all have been meagre and insufficient for adequate nutrition. The greatest need is for fats. Most of the fats available during the past war years have been used in the making of ammunition. The welfare programme will endeavour to supply this lack through the various meat-producing projects. The second need is for vitamins. For some years at least two stakes have produced vitamins as their part of the budget assignment. In addition to their production it will be necessary to make commercial purchases to supply the demand.

The services of parcel post will be utilised for shipment of clothes and food until such time as it is feasible to send relief supplies by carload and shipload.

Little did the Prophet Joseph Smith realise when the Lord revealed to him the storehouse programme for taking care of those in need that a hundred and fourteen years later it would mean the temporal salvation for his people in Europe. And little, too, did the members of the Church realise when the First Presidency announced in 1936 the organisation of the welfare programme to assist the bishops and the branch presidents in the discharge of their duties "... in searching after the poor to administer to their wants" that their work on welfare projects, in the production and storage of the necessities of life, would, in less than a decade, help to bring relief to a war-torn world.

The calling into action of the vast welfare resources of the Church to clothe and feed our brothers and sisters seven thousand miles away is a living testimony of the inspiration of the Church welfare programme and personifies the cardinal objective of the programme "... that no member of the Church shall want for sustenance."

THE STAFF OF LIFE
—THE CASE FOR WHOLE WHEAT BREAD

by
John A. Widtsoe
Of the Council of the Twelve

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SINCE grain is one of the cheapest foods, people with smaller incomes usually eat more; the more prosperous somewhat less. In the poorer countries of earth, the proportion of cereals eaten is much larger, sometimes rising to eighty per cent.[1]

In many countries, bread is made from wheat. Indeed, wheat as a food of man ante-dates written history. The large and widespread use gives this cereal great importance. It is, among most people, the staff of life.

In earlier days, wheat was ground whole, and the resulting meal used for bread making. With the advent of milling machinery, this whole wheat flour is sifted and bolted to obtain a white flour from the inner starchy part of the wheat kernel. The outer coverings of the kernel appear by this method as bran, shorts, wheat germ, middlings, etc., and are used most commonly and successfully as animal feeds.

Since the refining of flour and other foods began, the question has been repeatedly asked whether bread made from white, refined wheat flour is as nutritious and health-promoting as bread made from whole wheat flour. Sometimes the debate has been acrimonious. Within recent years advancing science has answered the question fully: As human food, whole wheat bread is better than white bread.

When World War II broke out, it became more necessary than ever to preserve the health of the people. The knowledge of the deficiencies of white flour, led to provisions by America and Great Britain to enrich the white flour on the market, by adding some of the substances lost in modern milling. That, of course, seems a foolish proposition. Valuable constitutents were first to be taken out of the flour; then some of these were to be added. Every thoughtful person was led to ask, why not use the flour from the whole berry? The enrichment programme was nevertheless of itself an evidence of the superiority of flour made from the whole grain; or perhaps better stated, an evidence of the impoverished nature of white flour. It was conceded, however, by all that the addition of a few such missing substances would not make a flour equal to that obtained from the whole wheat kernel.[2]

There are at least five social, economic considerations which have delayed the general acceptance of the verdict of science. First, white flour may be kept indefinitely, while whole wheat flour must be used within rather narrow limits of time. This prohibits long storage, and thus interferes with present commercial usage. Decentralisation of flouring mills would produce flour much as needed and would overcome this objection. Second, there are large milling interests which protect their investments by vigorous advertising. They do not look with favour upon the decentralisation of the industry which will be necessary when whole wheat flour is the order of the day. Third, there is a foolish prejudice on the part of many persons against the colour of whole wheat bread. The whiter the flour, the better they like it. To meet this prejudice chemicals are often used to bleach the flour to a dead white colour. Intelligent millers have tried to meet this prejudice by removing only the outermost layers of the wheat kernel, thus producing a slightly grayish, but more wholesome flour. Thus have come the "peeled" wheat flours in the production of which the extreme outer covering is removed. "Staff flour" and others of like character are so produced. The Ellison flour made in Canada is so made, and approximates the composition of the

whole wheat flour. Fourth, people who have eaten white bread all their lives are accustomed to the taste, and require some time to learn to enjoy the nutty, sweet taste of whole wheat bread. Fifth, the incorrect notion has been fostered that whole wheat bread injures the stomach. Long experience has shown the fallacy of such a belief, if the stomach is normal. By proper grinding, the whole wheat flour may be made as fine as white flour. For weaker stomachs, flour made from wheat with the extreme outer covering of the kernel removed, could be used.

All these objections, pitted against man's need of health, are valueless and fall to the ground.

It is because of the structure of the wheat berry that whole wheat bread is better than white bread. The various nutritious substances are not distributed uniformly throughout the wheat kernel. Several of the most important constituents are concentrated in the outer layer of the kernel. These substances are lost to the flour when these layers are removed in the present method of milling. That is the reason why people who understand the laws of nutrition speak of white flour as an impoverished or devitalised product.

Starch and protein, including gluten, form nearly all of the wheat kernel. The starch is concentrated in the inner part of the kernel. Therefore, there is less protein, and more starch, in white than in whole wheat flour. This makes the white flour efficient in calory values, but less efficient as a replacer of worn-out cells in the body.

The utilisation of food to maintain good health depends largely upon the minerals eaten. These in turn need vitamins to perform their work. Thus, minerals and vitamins become of first importance in the dietary of man.

Wheat contains in varying quantities all the minerals in the soil upon which the plant was grown. Some of these minerals there found are essential to plant and animal growth and health. They are contained largely in the germ and the outer coverings of the kernel, where there is also much protein. Pound for pound, white flour seldom contains on the average more than one third as much mineral matter as whole wheat, and often much less.

In every case the total minerals and the iron, calcium, magnesium, and phosphorus, all indispensable for good health, are in white flour from about one fifteenth to one third of the amounts in the wheat kernel, bran, or first middlings. All investigations, and they are numerous, confirm the fact that white flour is inferior in mineral content. This is serious, for the minerals in human food are of prime importance in maintaining human health. Without them, illness is certain to follow. This is not yet as widely known as it should be.

There are in human food also a series of substances which act as catalysts. That is, they make the minerals active in achieving normal nutrition. These are popularly called vitamins. Wheat and its products have been studied extensively for their vitamin content. It has been found, almost without exception, that the bulk of wheat vitamins necessary for human welfare, are lodged in the germ, with some in the outer coverings of the wheat kernel.

The so-called Vitamin B complex is probably the most prevalent in wheat. It is absolutely necessary for complete bodily welfare. This B complex is made up of several distinct vitamins: thiamine or B_1, riboflavin or B_2, niacin or p.p. (pellagra preventive), pyridoxine, pantothenic acid, and others with functions not so well known. The importance of the B complex for human, physical welfare, cannot be over-estimated. There are other vitamins of great importance in the wheat kernel. For example, Vitamin E, which is yielding dramatic results in preventing many ills, including cancer, is most abundant in wheat germ.[3]

Refining the flour leaves the invaluable vitamins in the bran and middlings used ordinarily for the feeding of the lower animals.

Chemical analyses agree that there is no question about the superiority of

—continued on page 143

MODERN TEMPLES

See Cover

(Continued from last month)

ARCHITECTURE OF THE CARDSTON TEMPLE

"THE main structure is of octagonal shape or of a Maltese Cross ground-plan, being 118 feet square and is surrounded on its four sides by a solid concrete retaining wall, 165 x 165 feet, the latter being some ten feet in height.

"The double approach from the west leads up broad granite steps of easy tread towards the large ornamental steel gates which are surmounted with bronze lamps. An outside fish pond about 12 x 30 feet, between the two approaches, is fed by a stream of water falling out of a solid concrete wall. On this wall is engraven a most impressive and artistic frieze of cast concrete in colour to match the granite. The subject, about 20 feet in width by 8 feet high, facing the west and about 30 feet from the sidewalk, is that of Jesus and 'The Samaritan Woman at the Well,' showing the Saviour in the attitude of saying he would give the woman of 'living water.'

"On either side of this ornamental pool are stone steps leading up to steel gates and into a tile-covered outer court, in size 93 x 90 feet, similar to the 'Court of the Gentiles' of former day temples. On all sides and in the Court itself, are ornamental flower beds and at both right and left, small goldfish ponds fed by a streamlet of water coming out of the stone and rather typifying the stone which Moses struck for the children of Israel. All is conducive to a sacred atmosphere.

"A roof garden over the first floor, and outer rooms of the building are accessible from this court by granite steps right and left and extends with a Tarraza marble tile walk of some 600 feet entirely round the main temple building. Entrance to the main building is through the 'Annex' directly across the outer Court. The temple proper, technically faces east, where an entrance is provided for those who officiate; the corner-stone being the south-east corner and inscribed '1915.'

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"On entering the outer rooms or Annex, to the left is the Recorder's office and vault for all records; to the right a small cloak-room and supply wardrobe. Proceeding farther are two large cloak-rooms, one to the left and one to the right, and a dining-room to accommodate the 'Temple workers,' and an electrically-equipped culinary department of most modern design. Continuing to the right is a small laundry fitted with steam coil heaters and driers. These rooms are finished in oak with tinted and stencilled ceilings and painted walls. From these rooms entrance is again directly in front of the outside door of the temple proper into the Assembly Room.

"The Baptistry, a large steel, white-tiled baptismal font, rests on the back of 12 life-sized oxen, constructed out of granite concrete and standing a few feet below the floor level. These oxen are symbolical of the twelve tribes of Israel, and are in groups of three, each group facing a cardinal point of the compass. Twelve marble pillars, extending from floor to ceiling in the Baptistry, are arranged in groups of three in each of the four corners of the room. These are further emblematic of the twelve sons of Jacob or the twelve apostles of the Lord. The room is furnished with four large bronze chandeliers of most modern and artistic design, is finished in Tennessee marble and oak, and has an elaborately ornamented plaster ceiling about 30 feet in height. Appropriate seats are provided for those in waiting, also a desk at the font, and a place for those who witness the baptism-by-immersion ordinance, for each rite of this holy house is attested by witnesses.

"Through a marble stairway, access is gained to what is termed Lecture Room number one, or the Creation room. This, as the other three main

lecture rooms, has a seating capacity of one hundred facing the lecturer's platform, which is raised about 8 inches above the floor level. Walls are panelled and finished with ebony and maple inlay.

A few steps up, symbolising the advancement of the faithful in Christ, we pass to room number two, or 'The Garden Room,' wherein is depicted, with grace and excellence, the Garden of Eden. A well-lighted room, entirely panelled in the best of Birdseye maple with inlays of tulip and ebony, rose and maple woods, finished in light colour scheme, greets the eyes, and here the tourist is wont to linger. The mural panel decorations by Lee Green Richards, of the Bozart and Julian Schools of Paris, are of soft, rich and subdued colours of perfect tonality and represent nature's greatest beauty in her gardens of plant, flowers and leaf, and also animals of field and forest, and all at absolute peace. The blend of colours, woodwork and picture, coupled with the perfect light effect, makes a scene of which the eye never tires.

" Passing through the Garden Room and ascending a few steps brings us to Lecture Room number three, or 'The World Room.' In sharp contrast with the peace and harmony of the Garden of Eden, here is shown in picture and colour the nature of our present surroundings, 'The World.' This room is finished and panelled in deep, rich South American walnut.

" Here is portrayed local scenes, showing Old Chief Mountain, Yellow Mountain and Waterton Falls. In the foreground is shown the fox and wolf ready to devour a young lamb, the ewe bleating for its lost lambkin, the eagle in descent with outstretched talons, and the mountain deer calling for its lost mate. Mural scenes of the tropics in other panels shows birds and beasts of prey helping to tell the story of present-day strife, and point the way for mankind to overcome and live above such, and not to become 'of the world' but to 'subdue it.'

" Passing through the World Room, a few steps bring us to the upper lecture or 'Terrestial Room,' which is finished in rich African mahogany, with inlays of maple, rose and other woods. The ceiling is here ornamented in plaster of Paris and coloured and together with the softly-tinted walls, gives a pleasing contrast to the room just left.

" The Celestial room typifies the celestial glory of heaven, the aim and goal of all true followers of Christ. This room, the most luxuriantly furnished, is some 40 feet square with a 36 foot ceiling ornamentally plastered to a pattern and decorated in gold leaf and stencil work. The wood finish used is chiefly the rich African mahogany with inlays of ebony, rose, maple and tulip woods. The wainscoting, of polished Utah onyx of deep variegated brown, on a baseboard of alternate small squares of marble, splendidly blends in colour with all other materials. The furnishings include a large solid bronze chandelier, and a very rich Wilton rug on the floor, with several fine tapestry hangings, and suitable and comfortable furniture made to order.

" In the semi-circle of the four high arches on each side of the room is gilded steel grill work, while underneath, and set back a foot or so, are painted panels on west and south, while the entrance to the room from the one previously mentioned, and the openings to the corridor on the east occupies the other two sides. Suitable paintings and statuary help to complete this splendid, if not gorgeous, setting.

" Rich windows of variegated colours, and of 144 small panes each diffuse a blended light, and altogether the effect is one of a fitting climax to the sacred rites of this house dedicated to the worship of God.

" To the east are three smaller rooms, each 15 feet square, used for prayer and sealing ordinances, each being furnished with an altar. The entire walls of these, save two small panels, are finished in the following woods, describing from right to left: American walnut; cross-grained African mahogany cut into triangles, forming squares of about two feet each way; and third, Circassian walnut, each of the many panels being finished with the wood from one tree. The woodwork, finish

and inlays may not be described better than as exquisite. Deep rugs, decorated ceilings, tapestries to match, varicoloured windows and panel paintings, complete the excellence of the unstinted decorations of these three impressive rooms."

This description of one of our smaller temples indicates the attitude of Latter-Day Saints toward these sacred buildings. To us they are really "Houses of the Lord," sanctuaries built and operated for a definite, distinctive and sacred purpose. In them are administered the saving and exalting ordinances of the Gospel of Jesus Christ, including baptisms, ordinations, marriages, sealings of husbands and wives, parents and children for both the living and the dead.

The hope which was held out to the spirits in prison when the Master visited them after his crucifixion was, and is, based on two pre-requisities, viz., their acceptance of his message and the vicarious work to be done by friends on earth that, as Paul said, they "might be judged according to men in the flesh, but live according to God in the spirit."

Latter-Day Saints everywhere should try to live worthily so that when they have an opportunity they may obtain a recommend admitting them to one of these Holy Houses to receive their own endowments and to officiate for loved ones who have preceded them into the spirit world. Truly, "Hearts must be pure to come within these walls, Where spreads a feast unkown to festive halls."

H. B. B.

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THE STAFF OF LIFE

—continued from page 140

whole wheat bread over white bread.

Feeding experiments have also been conducted in great numbers to answer the question of whole wheat bread versus white bread. The results have been uniformly in favour of whole wheat. The animals used have ordinarily been rats, animals that in physiological relationships are much like human beings.

Observations on human beings are to the same effect. Cases of improved health have frequently been reported when the diet has been changed only from white to whole wheat bread. Doubtless much disease is caused by an unbalanced diet, in which white bread forms a large part.

The evidence for whole wheat flour, as against white refined flour in human nutrition, is complete and unanswerable. It is a reflection of the contrariness of human nature, when millers report surpluses, as they do to-day, of the better parts of the wheat, and are compelled to sell them at lower prices because of a false conception of food values. It is even less pardonable when people, knowing the truth, will not observe it, because of tradition, or appetite. People who bring disease upon themselves, by ignoring truth, deserve little sympathy.

There are those who say that what white flour lacks they will supply by eating other foods very rich in the missing substances. That sounds plausible, but is seldom attained. Poorer people cannot always afford to buy the necessary supplements. Richer people often forget, in the face of appetite, what should be done. It is best to eat all of our foods much as nature offers them. When knowledge is won, it should be used. Then we are playing safe.

The Spirit of the Word of Wisdom is that we shall seek good physical health by abstinence from harmful things, and by the proper selection of our foods, so that great blessings, physical, mental and spiritual, may follow. "All grain is ordained for the use of man—to be the staff of life." So the positive aspects of this divine law of health declare; and they should be used in accordance with our present understanding of the composition of grains. There is no reason for assuming that the Lord meant a part of the grain kernel. The regular use of whole wheat bread and cereal would greatly increase our health and protect us against disease.

1 Sherman and Pearson, "Modern Bread," p. 33.
2 E. V. McCollum, "Maryland Health Bulletin, 17:1, 1945.
3 Adele Davis, "You Can Stay Well," pp. 124, 125.

MOTHERS' DAY: How appropriate it is that we should have, at least, one day in the year in which to pay special homage to our mothers. They do not need our encomiums, nor can our words add anything to their lustre. God himself has honoured them by making them partners with him in his great work of bringing to pass the immortality and eternal life of man. His plan for the salvation and exaltation of his children involved an earth life where, in mortal tabernacles, they could qualify for the endless progress for which that plan provides. Mothers were indispensible to that plan, and here, as always, "Whom God calls he equips."

If we should attempt to list the virtues of a real mother we could exhaust the vocabulary of any language and still not do her justice unless we use the word by which the apostle John defined God when he said, "God is Love." In cottage or in palace, Motherhood is synonymous with love, when women respond to its sacred call. It was with this supreme endowment that He equipped our mothers for their work.

The love which inspires and sustains our mothers was properly esteemed by the apostle Paul as greater than faith and hope. The gift of tongues and prophecy, the understanding of mysteries, the gaining of knowledge and even the faith which could remove mountains are as nothing without this part of himself with which the God of Love has endowed our mothers.

Others may bestow their goods to feed the poor and even give their bodies to be burned and have little credit for their sacrifice. Men have been made rulers of nations and of empires, have led armies into victorious battle, made laws, administered justice, written books, discovered the secrets of the universe hidden behind the distant planets and released the energy of the atom in their laboratories. But mothers exert an influence in the world which is felt wherever human life exists and it will endure throughout eternity. They are co-authors of the great men to whose memory we build monuments, but, vaunting not themselves and seeking not their own, they are content to labour in the shadow, envying not, suffering long, rejoicing in the truth and bearing all things they achieve a radiant majesty which is peculiarly their own.

"Motherhood" is the inscription on the gate through which the spirits pass to enter the realm of mortal men. The Son of God hallowed and glorified that inscription when he bowed through that gate and called a mortal woman "Mother." And again when he beheld their handiwork in the forms of little children he likened it to the Kingdom of Heaven and thereby implied a partnership with God.

Some nations have recently made the experiment of taking children from the homes and assigning to the state the job which God assigned to mothers and leaving to them the mere mechanics of their birth. The awful consequence of this impious innovation may be seen in occupied countries. The whole world has had to pay for man's assault upon the citadel of the home, while because of war millions of women must be deprived of the blessed privilege of motherhood and endure the stigma of barren-ness for which they are not to blame.

The declining birth-rate in many of the nations of the world is a sad and ominous portent. In some cases the economical upheaval is blamed for this

condition, but in many cities it is evident that selfishness is depriving the world of thousands of children while many women sacrifice eternal joy on the altar of fleeting satisfaction and easy comforts.

The church teaches that marriage was ordained of God and that children are "an heritage of the Lord." It teaches that the place of woman in the home is an honoured and a hallowed place and deplores the attitude of some men which indicates that women should be servants. Even men who hold the Holy Priesthood sometimes get a wrong impression of the relationship of husband and wife, father and mother. No man can fully honour his priesthood if he does not honour his wife, for their union, if properly solemnised, makes her a partaker of its blessings with him and entitles her to stand by his side.

The highest blessings of the celestial kingdom are reserved for those who honour motherhood—parenthood—who are willing to pay the price in service and sacrifice. That "man is not without the woman in the Lord" has long been a christian doctrine, but its full import was not recognised until it was amplified by modern revelation. The concept of celestial marriage, marriage for time and all eternity, exalts motherhood to an eternal throne and reveals how atrocious and degraded they must be who violate its sanctity.

When in one of our hymns we ask the question, "In the heavens are parents single" we intimate a new concept of motherhood and a new relationship to God. We were not "made by him" in the sense that the earth, the stars, etc., are the workmanship of his hands. He is our father and we were begotten by him. But fatherhood denotes motherhood and when we get a glimpse of that relationship in the heavens we can begin to understand what is meant by eternal increase. If God is eternal, and God is Love, then love is eternal. Next to the greatest love we know is mother love and that, too, is eternal.

On this first post-war Mothers' Day, let us remember them with a greater understanding of their role in life. Let us think of the millions of mothers who have made sacrifices of sons on battlefields. Let us spend time to visit some of them and let them know we care and understand. Let us honour Mothers by being the kind of sons and daughters that they visualised when they held us in their arms. Let us show our gratitude by taking their work back to them "added upon," and let us add to their joy by being willing to pay the price of honoured parenthood ourselves.

Through the prophet Joseph Smith the Lord revealed the true status of women in the world. He was among the first to advocate their franchise and the first to authorise them to preside in meetings of their own. While the power of the priesthood is exercised by men they may have its highest blessings only when their wives are at their sides. There will be no celibacy in the highest kingdom of the Lord and they who deliberately avoid the duties of aprenthood may never know the joy of presiding over kingdoms of their own.

The "Star" joins on "Mothers' Day" in honouring the mothers of the church, of the nation and of the world. We salute them with the words the angel spoke to Mary, "Hail thou that art highly favoured, the Lord is with thee; blessed art thou ***."

H. B. B.

BRITISH MISSION
DISTRICT ACTIVITIES

NORWICH.—On Saturday, March 30th, Lowestoft Branch M.I.A. sponsored a "Pirates' Party" to welcome home returning Service men to the branch. Everyone attending dressed as a "pirate," the M.I.A. presidency being "in command" as Captains Hook, Blood and Greeneye. The "Jolly Roger" was hoisted at 7.30 p.m. Latecomers were made to "walk the plank." A splendid meal was provided by the Relief Society, special thanks being due to Sister Judd. Items were rendered by Miss Joan Reynolds on the piano accordeon and Brother Herbert Parker, singing. All "pirates" present joined in sea shanties led by Elder Albert Cole. A "treasure chest"—half-filled with wood shavings in which prizes were hidden was a popular feature, and illumination was provided by candles "'tween decks." Prizes were awarded to the best dressed "pirates," and all "mutineers," chosen by the "bos'un" were made to duel to the death with paper "cutlasses." Following the evening's excellent entertainment, all set to "swabbing the decks" to prepare the schoolroom for the following Sunday.

BIRMINGHAM.—On Saturday, Mar. 23rd, at a baptismal service held in the Handsworth Chapel. Glenys St. John Yates was baptised by her father, President William St. J. Yates, who also confirmed her a member. W. Ivor Thomas was baptised by Elder W. J. Dyson and confirmed by Elder E. John S. Jones.

LIVERPOOL. On Saturday, March 16th, approximately 36 members and friends of the Wigan Branch sat down to a "knife and fork" tea as part of the Relief Society Anniversary celebrations. Dancing and games were enjoyed by all under the direction of Brother Clifford Hartley. Recitations were given by Sisters Elsie Rickard and Madeline Ellis.

SHEFFIELD.—On Saturday, March 23rd, a Social was held in the Sheffield Chapel for the Primaries of the District. Conducted by Sister Gladys Mills. Assistant Primary Supervisor, interesting and amusing items were presented by the children. Games were led by Sister Gloria Thornton. The sum of £2 was raised from the sale of refreshments and donated to the Mission Board.

On Saturday and Sunday, March 16th and 17th, the Sheffield District Relief Societies held their annual conference. A delicious tea was provided by the Sisters, central attraction of which was a huge birthday cake iced in blue and gold by Sister Hilda Mottishaw. On Sunday afternoon, a pageant, written by Elder S. J. Maybury, was presented by members of the Sheffield Branch. Speakers at the evening session were Sisters Mary Laycock, Relief Society Supervisor, and her Assistant, Sister Elsie M. Quinney, Sister Hilda Mottishaw, and District President George H. Bailey.

NOTTINGHAM.—On Saturday, Mar. 9th a Social and Dance was held in the Leicester Branch under the auspices of the Primary Organisation. Under the direction of Sister Eveline Gent, a splendid entertainment was provided. A large sum was raised and forwarded to the Mission Primary Board. Assistance rendered by members of other branches in the Nottingham district was greatly appreciated.

On Saturday, March 17th, the monthly Dance of the M.I.A. was held in the Leicester Branch. Music was provided by Elder Leslie Sullivan and directed by M.C. Elder George Evans, all enjoyed a happy evening.

LEEDS.—The inauguration of the Relief Society was celebrated in splendid manner in the Leeds District, and the Relief Society certainly proved that since the amalgamation of the small

branches into one very active whole, their talents had not lain dormant.

At 6 p.m. on Saturday, March 16th, a rousing welcome was given to all who attended the "Gipsy Carnival" at Bradford Chapel Social Rooms, by the singing mothers rendering "Come to the Fair." This was followed by a play entitled "Unexpected Entertainment," the entire cast being Relief Society members. Under the direction of Sister Kitty Laycock, Relief Society President, and with the assistance of the sisters, a supper of pies, peas and potatoes was served to some 85 persons. Following this, Elder Geo. Pitts directed a "Go-as-you-please" contest for the children . . . The winners were Christine Laycock, Kay Newsam, and Annie Warnes . . . (1st, 2nd and 3rd prizes respectively). The highlight of the evening was a grand march-past of all the gipsies. The guests of honour, Elder John H. Chapman and Sister Chapman (recently appointed missionaries from U.S.A.) acted as judges. Christine Laycock was the winner in the children's march, and the four adult prizes were presented to Sisters Robertshaw, B. Whittaker, L. Summerson and M. Smith. This enjoyable evening was brought to a fitting close by Elder Chapman showing that the men were not forgotten—a necktie was presented to one male member of each family represented.

Sixty-five members and friends attended the Relief Society Conference on March 17th at Woodlands Street Chapel, Bradford. The service commenced at 5.30 p.m. with Relief Society President Sister Kitty Laycock presiding and conducting. The speakers were Sisters Bertha Warnes, Marie Newsam and Ella Coates.

The spirit of Relief Society was very aptly portrayed by the singing mothers' chorus rendering "Oh, my father," "Love at Home," and "Let the Lower Lights be Burning." Sister Nancy Tenney read a poem entitled "Women Exalted."

The concluding speakers were Sister Chapman, who spoke of "Women in the Home," and Elder J. H. Chapman, who gave voice in thanks to God, for Relief Scoiety women throughout the world.

DEATHS

OXSPRING.—The death occurred at Barnsley on February 26th, 1946, of Brother Harvey Oxspring. He was buried at Barnsley Cemetery March 2nd, 1946, where Elder Fred K. Birkhead dedicated the grave and conducted a funeral service. On Sunday March 10th a memorial service was held in the Sheffield Chapel in honour of Brother Oxspring.

The death of Sister Eliza Whatton occurred on the 7th March, 1946, at the age of 86. Sister Whatton was the pioneer of Mormonism in Grimsby, coming from Nottingham some fifty years ago. She was well respected and loved by all who knew her. The funeral service was held at the Scarthoe Cemetery Chapel on the 9th of March, 1946, conducted by Elder Wm. Thornton, of Ogden, Utah; Sister Mary Kingswood sang the hymn, "Sometime, Somewhere," and Elder A. F. Smith afterwards dedicated the grave.

MARRIAGE

The wedding took place on Saturday, April 6th, in the Sheffield Chapel, of Sister Vera Tracey, of Sheffield, and Brother Ernest Beatty, of Liverpool. Sister Vera Tracey is the only daughter of Sister B. Walker, and Brother Ernest Beatty is the second son of Mr. and Mrs. Beatty, of Edge Lane, Liverpool. The bride wore a white silk lace dress with a coronet of lace and orange blossom and a veil embroidered with horseshoes, and carried a bouquet of red roses, fern and white heather. She was given away by her cousin, Brother Albert Maybury, and was attended by two bridesmaids, Sisters Elsie Quinney and Barbara Bailey, who wore dresses of white net over blue and carried posies of anemones. The best man was Brother S. James Maybury, and the groomsman was Brother Raymond Walker. The organ was played by Sister Olive Snow, and the Sheffield Chorus sang "Thou Art Everywhere Before Us." The reception was held at Woodhouse, after which the couple left for their honeymoon, which is being spent in Scarborough.

BROWSINGS *and* *MUSINGS*

The greatest tunes seem to tell us to listen, not to what the musician has to say, but to what he cannot say.—**Greville Cooke.**

A torch was given to me that I might light the lamps of others as I seek to see the road ahead.

If you have not sown, and see a reaper in the field, you will regret a lost opportunity.—**Arabian Proverb.**

The harvest, and not the master, will accuse the slothful servant.

In the larger affairs of life, fuss is the brother of inefficiency.
—**Harold Nicolson.**

With the energy with which the caged squirrel turns a wheel he could climb a tree if given freedom and purpose.

It is the tears of earth that keep her smiles in bloom.—**Tagore.**

Too much sunshine makes a desert.

What is difficulty? A mere notice for the necessity for exertion.
—**Samuel Warren.**

The "Bunker" is a constant challenge to skill and gives zest to the game.

There is nothing so restful as purpose.—**A. E. Whitham.**

Life is a journey, not a camp.

Be not among those whose happiness has no present tense.—
Anonymous.

Let neither the background of memory nor the foreground of anticipation dominate the picture of To-day.

H. B. B.

4 Things to Remember - -

THE VALUE OF A SMILE

THE poet has said: "Smile and the world smiles with you; weep and you weep alone."

There is much in the gospel of the smile. It is a gospel of the ages and will last as long as the world shall exist.

A smile may express amusement, pleasure, reflection, approval, restrained mirth, derision, irony or other various emotions.

A pleasant smile will make the weary forget their cares and a poor man his poverty if troubled by adversities. It is a light in the window of the face by means of which the heart kindles its message of hope and comfort.

"A genial smile." Did you ever stop to think that human beings are the only creatures that possess this power to smile? Therefore, it behooves each of us to cherish this ability, to use it, to enlighten the possession of it and through it bring the most happiness to our fellow-men.

The worth of a smile cannot be estimated in money, yet we can use it as we see fit.

The smile is the sunbeam of the soul, lighting up the eyes and transfiguring the countenance.

Friends, when things go wrong, try the gospel of the smile. In the face of adversities and in the midst of discouragement it will help you out of the slough of despondency.—**Selected.**

RECORDS

A MOMENT'S activity is here but once, then gone. Its value in the future lies in memory. It may be forgotten, and then is lost. But if it is transcribed, it will ever live, and passing years will add to its value.

The keeping of records and history may seem to us to be a recent development of civilisation. Truly, census records date back but few decades, but the people of God have always been a record-keeping people. Consider the Israelites of old. We have from them detailed genealogies for many generations, and a history of their transactions for thousands of years. They were not a large, prominent nation from whom we would expect the account of the ages, in fact, were very insignificant in world power. And yet through them came our Bible, an outstanding record, covering many centuries.

Now, is our day less significant? The fulness of the Gospel is here; there is a living prophet upon the earth; the Priesthood (both orders) has been restored, and the diverse gifts of the Spirits are manifest. Truly, this is a day to be remembered! We have, coming from the pens of inspired men, a flood of the finest books ever written, and the Church is filling its archives with family names and Church histories to be handed down to the generations to come.

What can we, as individuals, do in these lines? I would advise all to take greater interest in genealogies and family histories. Those who have laboured in pursuit of genealogy know the value of records. They realise that one moment's recording by a living person in his day may save hours, days, yes, sometimes years of time in completing a record later. And in a day, as to-day, when "The hearts of the children are turned to their Fathers" how valuable would be a family history! The days are quickly passing and we shall soon join our silent fathers. Then will our children equally value a history of us. So we should all see to it that our family group sheets are made out and completed. Those who have not started a Book of Remembrance might well begin now.—S. D. RUSSON.

SELF MASTERY

NO man is safe unless he is master of himself and there is no tyrant so merciless or more to be dreaded than an uncontrollable appetite or passion. We will find that if we give way to the grovelling appetities of the flesh, and follow them up, that the end will be invariably bitter, injurious and sorrowful, both to the individual and society. It is hurtful in example, as well as in individual effects; dangerous and hurtful to the unwary; while the denial of these appetites—the crucifixion of the flesh, so to speak—and aspiration for something noble; whenever possible, doing good to our fellow creatures, hoping for the future, laying up treasures in heaven where moth and rust cannot corrupt, and where thieves cannot break through and steal—all these things will bring everlasting happiness; happiness for this world and the world to come. If there is no pleasure in the gratification of our physical desires—eating, drinking, gay associations and the pleasures of the world—then the enjoyments of the world are bubbles; there is nothing in them, there is no lasting benefit or happiness to be derived from them.

—JOSEPH F. SMITH.

TEACHING WITH A PURPOSE

THERE seems to be a tremendous waste of human effort in the world to-day due to the lack of an understanding of a definite purpose toward which to strive. Intelligent action is action which is planned toward accomplishment of definite purposes. Too many of us go through the actions from habit or because it is expected of us and never really see the purpose of our activity. Most of such routine action is a waste of human effort. This is especially true in Sunday School teaching. Teachers too often lead their classes in some type of activity without any definite purpose in mind. This is like the fellow in the old story: a business man approaching a mental hospital found a patient sitting on the top of a step ladder. This patient was busily engaged with a pole, string and bent pin, going through the enthusiastic motions of fishing. The homemade hook was being repeatedly dipped into a large bucket of black mop water. The business man, hoping to humour the unfortunate patient, said, "My friend, what are you doing?" The patient replied, "Oh, I'm fishing." The business man continued, "How long have you been fishing?" and he was answered, "About three hours." "Good," said the business man, "And have you caught anything?" At the question the patient laid his fish pole down, looked in a curious way at the business man, and exclaimed, "In a mop bucket? Why, man, you must be crazy!"

Now, in our Sunday School teaching, many of us seem to be fishing in a mop bucket. We go through the outward motion of teaching without any clear idea of the results which we want. Sunday Schools are established for the purpose of building faith in Latter-day Saints. Unless our teaching leads us toward faith in God or improved lives in harmony with Gospel standards our teaching has been useless. Every teacher in our Sunday Schools should evaluate the activity of her class in light of the purpose of Sunday Schools. If her class activity is not definitely pointed toward a worthwhile purpose, then she is surely "fishing in a mop bucket," wasting valuable human energy. Certainly, Latter-day Saint teachers cannot afford to be found in this situation. Let us as Sunday School workers see clearly the purpose of our calling and plan carefully our every activity that it may not be wasted effort but that it may be energy wisely, intelligently and cheerfully pointed toward the building up of the church and kingdom of God here upon this earth.—ANTONE K. ROMNEY.

ARCHEOLOGY AND THE NEW TESTAMENT

by

Russel B. Swenson

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HISTORICAL documents of the ancient past are our chief source of history. However, few are being discovered to-day to yield new light on the past. Therefore, the historian is leaning more heavily than ever before upon the work of the archeologist for new and additional knowledge of bygone periods of history.

An archeologist is one who excavates and recovers ornaments, tools, furniture, utensils, clothing, pictures, statues, inscriptions, weapons, fragments of buildings and walls, and any tangible object which sheds light upon the life of ancient people. The kind of knowledge thus gained is valuable for the information it gives about the cultural life of people. But it cannot reveal the particular events and episodes of history which are narrative in form except in an indirect manner. However, the interpretation and reconstruction of the past from these frequently isolated and fragmentary findings is the final and greatests task of the archeologist. What is regarded to-day as the final interpretation of a specific phase of history may have to be modified as new evidence comes to light upon the subject.

The economic life of a people is revealed through archeological findings. The quality and quantity of handicraft, the amount of coins, the evidence of export and import articles, the size and extent of building operations, attest the degree of prosperity and economic development of a people. Thus, the pottery of ancient Crete has been found in Egypt, and large hoards of Roman coins have been found in India. The artistic and atheistic life of a people is revealed in the things they leave behind them. The designs on vases, the sculpture, architecture, furniture, and textiles, etc., afford an excellent basis to observe the artistic talents of a people. Religious life and attitudes are also remarkably portrayed in the temples, religious inscriptions, realistic and symbolical portrayals of ritual, beliefs, and customs. Political life is manifested by the nature of the ruler's palaces, the buildings for political assemblies, courts and tribunals. Also the extent of militarisation is ascertained by the inscriptions, artistic representations of battle scenes, the extent and type of weapons, fortifications and armour. The recreational enjoyments are indicated by pictoral scenes, theatres, hippodromes, gambling devices, colosseums and athletic apparatus. Although these items do not give a complete picture of ancient life, yet they are most valuable for the realistic and factual nature of their information about the past.

Although archeological excavation had been going on intermittently since the Renaissance, it was not until the beginning of the nineteenth century that it was carried on systematically and on a large scale. Consequently, the greatest and most epoch-making discoveries have been made since then. However, it was not until the turn of the present century that truly scientific and exhaustive techniques were developed which made this activity a highly specialised science. The early excavators in the ninteeenth century were guilty of extremely wasteful and careless methods. In their ruthless and eager search for lucrative and sensational findings, they frequently did incredible damage to relics and objects whose collective value was very great. To-day, it is not the isolated and individual findings which are sought after so much as it is to get a thorough and comprehensive survey over an entire period. Flinders Petrie, the eminent English archeologist, said with reference to those early excavators that they "made museums the ghastly charnel houses of murdered evidence."

The methods and devices of a modern archeologist are highly specialised and

precise. The first step in excavation is of course to find the most likely site. It is surprising how much help has been derived by the writings of ancient authors relative to the cities and monuments of their day. Pausanias, a Greek geographer of the second century A.D., furnished modern archeologists some excellent and valuable descriptions of Eleusis which aided them materially in excavating the monuments of the Eleusian Mysteries. The book of Acts was a most trustworthy guide to Sir William Ramsay in his archeological research concerning the travels of Paul in Asia Minor. Traditions which have been handed down to the present time in the Near East have also been helpful. Aerial photography is being increasingly used in prospecting for likely looking sites. Generally, mounds and tombs furnish the best places to excavate, but they differ greatly as to the extent and quality of archeological remains.

The next step is the digging of a trial or prospective trench to determine the probability of worth-while results. When these first steps have proved satisfactory, then long strips are surveyed and mapped out in ten metre squares. Then cautious digging begins with the removal of earth to the depth of a few inches. Almost every handful of earth is sifted and the objects found therein are listed as to the depth and exact location in the charted squares. If an unusual or obviously important arrangement of objects is discovered, it is carefully photographed before the items are removed.

The use of photography is highly important and is one of the great advances over the methods of the early nineteenth century archeologists. In this way the photographed objects are made available to the world of scholars through the published findings. The use of chemical reagents is also extremely helpful. They have been used to bring out inscriptions in stone and metal into sharp relief so they can be read. A knowledge of the composition and ingredients of ancient writing materials such as ink, paper and parchment, etc., has been of immense value in dating a document. Techniques have been devised so that the charred remains of a papyrus fragment have been so treated that a scholar could read the writing upon the ashes. The infra-red ray has enabled experts to photograph manuscripts and to detect an original writing which was obscured to the naked eye because it was erased and its space written upon by a later hand.

After the findings have been carefully catalogued and segregated, there is still an immense task ahead of the archeologist. He must reconstruct ancient life and culture from relatively fragmentary remains. These are not found in easily detected layers of earth like the skins of an onion. Frequently they are mixed up due to uneven topographical contours and to natural and human disturbances. For example, when the Romans and Greeks built in Palestine, they would clear the site of all debris and would dig deep foundations. Consequently, it is quite common to find a relic of relatively late origin actually lying deeper in the soil than one of greater antiquity. Thus, the expert must know the relics and the levels at which they are found so thoroughly, that if some mixing and discrepancies result, he might assign them to their proper place.

The most important archeological findings relative to the New Testament have come from Egypt in the form of papyrus writings. These were written upon an ancient form of paper made from the dried pith a large reed which flourished on the banks of the Nile River. These writings reflect the life and work of the ordinary people in Egypt, Greeks and Egyptians. They are the records of the common people in their social and business life and include such items as business records, receipts, bills, accounts, legal summons, complaints, law suits, government edicts, petitions, letters, social invitations, announcements, stories, and magical incantations. They reflect the period immediately prior to and contemporary with our New Testament. Because of their obviously common and proletarian character, they were dis-

regarded by archeologists and allowed to be scattered and destroyed. The natives of Egypt liked to burn them because of the aromatic odour of the smoke. But when Flinders Petrie found the long-lost **Constitution of Athens** by Aristotle, and Grenfell and Hunt, young English archeologists, collected large quantities of them in the last decade of the nineteenth century, then scholars gradually became aware of their importance. Deissmann, a German scholar, made the startling discovery that these papyri revealed the speech habits, vocabulary and literary style of the ordinary Greek-speaking citizens. And still more important, he found that there was a striking similarity between the Greek of the papyri and that of the New Testament. Until this discovery, classical scholars were ever puzzled with the discrepancy which existed between the literary Greek writings of the first century and that of the New Testament.

In 1930 the famous Chester Beatty papyri were brought forth, which shed much light upon the New Testament. Prior to this time, the most important and oldest New Testament writings were found in the famous codices, or parchment volumes, of Sinaiticus and Vaticanus, which lie in the British and the Vatican Library respectively. These were presumably written in the fourth century A.D. about the time when Constantine was emperor. But these new papyri findings are about one hundred years older, being written sometime in the third century A.D. They have about thirty imperfect leaves of the Gospels, eighty-six of the letters of Paul and thirty-two of Revelation. But a still more unusual find was made in 1935, when C. H. Roberts, of St. John's College, Oxford, found a fragment of the Gospel of John in the John Rylands Library. It was written approximately in 140 A.D. It contains a brief portion of John chapter 18: 31-33, 37, 38. This makes the copyist almost a contemporary with the ancient apostles and very close to the time when John was written. It is most interesting to know that these ancient papyri fragments indicate very few textual changes or variations from the two great codices mentioned above.

A stone inscription was found at Corinth many years ago, but not until 1910 was its significance realised for the New Testament. In that year Deissmann found that it revealed the date for the administration of Gallio, the governor of Achaia or southern Greece-to-be from July 51 to July 52 A.D. Paul actually appeared before this official in Corinth due to false accusations by the Jews. Paul had been working in Corinth for a year and a half before this trial. Thus, he arrived there early in the year 50 A.D. He wrote his letters to the Thessalonians immediately after his arrival there. As these are the earliest writings in the New Testament, the Gallio inscription is instrumental in fixing the exact year in which these writings began. A stone fragment was also found at Corinth which belonged to the cornice of the Jewish synagogue there. The words "Synagogue of the Hebrews" are inscribed on the stone. It is highly possible that Paul might have visited this very synagogue when he preached to the Jews at Corinth.

Another interesting stone fragment was found at Jerusalem which contains the warning to the Gentiles that they could not enter the inner courtyard of the temple of Herod. It is well to remember that the Jews' charge against Paul which led to his last imprisonment was his alleged taking of a Gentile beyond this sacred portal. The inscription reads as follows: "No stranger may enter within the balustrade round the temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensure." This is one of the most important inscriptions which has endured to the present from the New Testament times.

The archeological findings in Palestine which are so revealing for the New Testament are found in the Greek cities of Gerasa and the Hellenised city of Samaria, which was renamed Sebaste, Greek for Augustus, by Herod in honour of Augustus the emperor. Here there are abundant ruins of theatres, eque-

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THE PROBLEM of PHYSICAL EVIL

(Radio addresss delivered Sunday, September 2nd, 1945, over KSL)

by
Joseph F. Merrill
of the Council of the Twelve

●

LET us suppose for a moment there were no physical pain. Can anyone picture the consequences? Would man grow more or less God-like? Would self-indulgence or self-denial rule his life? Would he struggle or would he drift? Would he progress of retrogress? The answers are obvious, don't you think? All human experience teaches us that growth comes through activity. "There is no excellence without labour." Handicaps challenge us to struggle the harder. Experience is the best teacher; we cannot grow strong and capable and wise without exercise. Judgment is no better than the experience upon which it is based. Accepting the view that earth-life has a purpose for us—is not this the only rational view for him who believes in God?—then does logic not drive us to the conclusion that suffering is a necessary evil, or better, a blessing in disguise? By it and through it are we not purified? Some of us teach that "in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments." D. & C., 59:21.)

By reason of suffering love is developed, kindliness, sympathy and charity are generated—qualities possessed by all highest type characters. We can fully sympathise with suffering only if we have suffered. Through suffering our hearts grow big and the spirit of brotherhood, so necessary for full co-operative effort, spreads abroad. It is the operation of this spirit upon which the growth and development of a community of any higher civilisation depends. So without pain, constituted as we are, could we have the finer things in life—either in achievement or personality?

There is another point we may mention in this connection. As we have already said several times the scientist has found we live in a universe of law and order—that effect follows cause as certainly as night follows day. If we violate the laws of health, of safety, of growth—physical, mental or spiritual—we do so at our peril, whether these violations result from ignorance, deliberation, self-indulgence, accident or what not. If God is just, could it be otherwise? Thrust your naked hand into a hot fire and it will be burned, whether you be learned or ignorant, saint or sinner. The universal law is that effect follows cause. Shall we not believe that suffering results from violated law, though in many cases accidental or ignorant violation? But on the whole and in many individual cases suffering has been a blessing in disguise. In efforts to alleviate and eliminate suffering our healing arts and skills have made, and are making, phenomenal advances.

Of course, it is just too bad that some people are so weak that affliction overcomes them and they yield to despair and lose their grip on life. The world is full of pathetic and distressing cases. But out of many chambers of affliction radiate those finer influences of Christian virtues that are purifying, sweetening and beautifying human lives. Yes, in the provinces of a loving God suffering is a blessing in disguise.

So suffering has its place in the scheme of things. What else could function as it does as one factor contributing to the moral and spiritual growth of man? Please ponder this matter. Call upon your observations and experience to bring ample material to you bearing upon this subject. Making an impartial and careful study of this material you

likely will come to the conclusion, arrived at by most great thinkers, that physical evil tends to confirm rather than to disprove the existence of God.

Professor Kirtley F. Mather, of Harvard, a biologist, expressing his view that science on the question "Is there a God?" promptly and finally answers affirmatively, after presenting some reasons why science forces this conclusion, concludes his article with these words: "In the last analysis, it is surely a greater compliment to man to expect him to work out his own salvation than to force perfection upon him. (He believes in free agency, you see.) The administration (God) provides the raw materials, supplies the energy, whispers a suggestion as to possible methods, opens the doors of opportunity, and then leaves it to men to decide whether or not he will venture through." Obviously Professor Mather regards physical evil as a blessing in disguise. He certainly would not agree with the objector who asserts that the existence of physical evil (human suffering) is proof there is no God. And the fact that in very many cases it may be difficult, or even impossible, for us to see "The hand of the Lord" in our afflictions this is no proof that God is not merciful, just and kind, or that our sufferings will not ultimately redound to our good. Many people sincerely testify that severe trials and deep afflictions have in their cases turned out for their good.

NATURE FRIENDLY

Let us consider briefly one phase of the question, Is nature kind to man? Some pessimists looking out over the physical world profess to believe there is no Christian God, otherwise nature would be kind to man rather than hostile, as they seem to see. For they assert man lives in a world in which he has natural enemies. To be sure man, fortunately, has natural enemies. Life is a challenge which, so far, man has successfully met, for he still lives and his power and dominion in the natural world are increasing apace. In this fact lies the basis of high compliments to his intelligence and capacity. He overcame and is overcoming his natural enemies, thus growing in knowledge, understanding and power—becoming more and more God-like, if you please.

But has nature provided man with no friends? Let us see. We have several times called your attention to the fact that nature is orderly—operates in obedience to law. Having discovered this fact, man has in countless cases brought the forces of nature in subjection to his will, making them minister to his needs and do the heavy work of the world. In other cases he is forearmed because he is forewarned. Man now predicts the coming of storms, hurricanes and killing frosts because nature is orderly.

Now let me indicate a few specific cases in which nature is kind to man. Are not the elements tempered for his good? Sunshine and rain, day and night, summer and winter are all necessary to his welfare. But let me be a little more specific. A little study of water shows a case in point. This liquid has some remarkable properties, all of which are serviceable to man. It exists as a solid (ice), a liquid, and a vapour (steam). A moderate fall in temperature causes water to freeze; with a rise in temperature, that certainly is not excessive, water boils, passing off as steam. These are facts familiar to everyone. But in these changes in state—liquid to solid, or liquid to vapour (water evaporates at all temperatures) lie tremendous "tempering" effects that ordinarily escape our attention.

MODERATING EFFECTS OF CHANGE

If the temperature falls sufficiently, water becomes ice. Certainly, you say, but what of it? Well, if you want to melt a block of ice you have to apply lots of heat. Now in nature, matter and energy are never lost, though changes in form are continually taking place. Heat is a form of energy. Hence the heat involved in thawing and freezing is not destroyed. When water freezes heat is given out. When ice thaws heat is absorbed. In freezing, a pound of water givs out exactly the same amount of heat as is required to

melt the pound of ice. So the freezing of water is, in a sense, a heating process. (Did this truth ever occur to you?) The heat given out by the freezing water slows up the freezing process and tends to prevent further fall in temperature, a fact that is utilised in keeping fruit and vegetables in a cellar from freezing. A tub of water is placed in the cellar; so much heat is given off by the freezing water that the temperature does not fall to a point dangerous to the vegetables.

Another point. What is called the "latent heat of ice," i.e., the amount of heat required to melt a unit mass of it —is very great, much greater than the latent heat of other solids. Herein lies a "tempering" capacity that is marvellous. The freezing of ponds, rivers and lakes gives out tremendous quantities of heat that are very effective in preventing bitter cold weather. Compare, for instance, the winter temperatures of North Dakota with those of Michigan in the same latitude. Michigan is surrounded on three sides by lakes and rivers. Here winter temperatures are mild compared with those of North Dakota.

Now let us go a little further in our study of the peculiar behaviour of water. We begin with water at ordinary living temperature, 70 degrees say. The temperature falls at the surface, the cold water sinks, for it contracts and gets denser. The warmer water below is forced up, for it is lighter. A circulation ensues, but does not continue indefinitely. When water cools to 39 degrees—seven degrees above the freezing point—it has reached its greatest density. If cooled lower, or below 39 degrees, it expands. So if water in a vessel or still pond, say, is sufficiently cooled at the top, circulation will cease when the entire volume has reached a temperature of 39 degrees. If cooling continues, expansion takes place, resulting in the coldest water remaining at the top, where it finally freezes. But ice is lighter than water and so floats. Further, the resulting ice not only slows up the freezing by giving off heat, as it changes from liquid to solid, but also by preventing the escape of heat outward and the coming of "cold inward," due to the fact that ice is a poor conductor of heat.

WATER BEHAVES DIFFERENTLY

Now think what all this means in the economy of nature. When cooled, most liquids continue to contract and on solidification the solids sink, for they are denser and therefore heavier than their liquids. If water and ice behaved thus, ponds, lakes, rivers and seas would freeze solid during the long, cold winters in our northern and far southern zones, killing all fish and other aquatic life, and making navigation in these regions impossible. For no summer sun could ever thaw out these bodies of ice, due to the high "latent heat" of ice and the poor heat-conducting properties of both ice and water.

Ice floats. This means it is lighter than water. Hence water, contrary to the behaviour of many liquids, expands on freezing. And all too many cracked vessels give mute evidence of the enormous expansive force of freezing water. This fact is also of tremendous economic importance. Soils are made from the crumbling of rocks and rocks are split and crumbled by the freezing of water in their pores and cracks.

Let us look for a moment into water in the form vapour. Here again we see the kindliness of nature. In springtime a farmer does not expect a frost on a cloudy night. Clouds are masses of minute particles of water and water vapour floating in the air. Clouds are good absorbers of heat—"they seem to devour it." During sunshine the earth, too, absorbs heat and warms us. But at night this heat is lost by radiation out into space. If there are clouds above and water vapour in the air but little heat passes through into outer space. The absorbed heat warms up the clouds and the air, preventing a drop to freezing temperature. Thus clouds over the surface of the land, like ice over a pond of water, act like blankets in preventing loss of heat to outer space. Manifestly, for more reasons than one, we could not live on the earth, if its skies were continually cloudless.

Summing up in a word of review the climatic tempering effects of water in

its three forms—ice, liquid and vapour —we find: water is a sort of furnace which gives out heat, slowing up the freezing and a fall of temperature to bitter depths; the melting of snow and ice in the spring requires such vast amounts of heat that the process is relatively slow, eliminating quick run-offs and floods, this being due, most fortunately, to the high "latent heats" of ice, water and its vapour, which are much greater than those of other substances in corresponding states. That is to say, to convert water into vapour requires a large amount of heat, but when the vapour (or steam) condenses into water all this heat (energy) is given out again. The effectiveness of steam in a heating system or in a steam engine is very largely due to this fact. So when evaporation—formation of vapour or steam—is a cooling process and condensation is a heating process, just as freezing is. And if large quantities of vapour or ice are involved, these processes are very effective in their climatic tempering results. And man is the beneficiary.

We have presented the foregoing relative to water as an illustration that nature is kind to man—that is, the Creator of nature so organised this. Keeping in mind the nature of man and the kind of factors that contribute to his growth and development in love, sympathy, strength, knowledge, wisdom and power does not the objection that nature is hostile to man rather react to support a belief in God?

NATURE MAKES STRONG MEN

Of course, nature does not make a molly-coddle of her noblest creation—man. A favourite philosophy of many members of the L. D. S. Church is "As God now is man may become." Is not this the boldest conceivable expression of the idea that inherent in men are the possibilities of eternal progression? And nature has not provided that man shall grow physically, mentally or spiritually, as previously stated, except through exercise, through struggle, through conflict with destructive forces. So man is given his challenging opportunities.

The type of man that seemingly nature designs to make is described by Ralph Waldo Emerson in these lines:

"What makes a nation's pillars high
And its foundations strong?
What makes it mighty to defy
The foe that round it throng?
It is not gold, its kingdoms grand
Go down in battle shock;
Its shafts are laid on sinking sand,
Not on abiding rock.
Is it the sword? Ask the red dust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.
And is it pride? Ah, that bright crown
Has seemed to nations sweet.
But God has struck its lustre down
In ashes at his feet.
Not gold but only men can make
A people great and strong;
Men who for truth and honour's sake
Stand fast and suffer long.
Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky."

In other lines Emerson wrote:

"Deep in a man sits fast his fate
To mould his fortunes mean or great."

ARCHEOLOGY AND THE NEW TESTAMENT

—continued from page 153

ducts, temples and remains of elaborate and lavish buildings. They indicate the high degree of Hellenisation which had gone on in Palestine. They reveal that it was as Hellenised, that is, dominated by Greek culture, as much as the average provinces in the eastern part of the Roman Empire. Thus, the early apostles and Jewish Christians were by no means ignorant of Greek culture. Though they probably did not partake of it due to their strong Jewish prejudices, yet they were cognisant of its essential nature.

—INSTRUCTOR.

YOUNG MAN . . . DO YOUR OWN THINKING

by

Marvin O. Ashton

of the Presiding Bishopric

●

AT THE CROSSROADS

You'll stand at the crossroads all alone,
The sunrise in your face;
You'll have to think, for the world's unknown,
And set your jaw for a manly race.
Yes, the road goes east, and the road goes west,
Young man, you'll have to know which is best,
One road ahead, my boy, will lead you down,
And you can lose the race and a victor's crown.
Don't get caught in an angry snare
Because alone you stood at the cross-roads there,
Know **yourself** the better way.
Stand alone at the crossroad place,
As a boy of high hopes would;
With your face all set for a manly race,
With your chin to the sun, seek the things that are good,
As you stand there alone, the road you must know,
The only one on which to go.
Turn from the road that leads one down,
You'll win the race and the victor's crown.
You'll walk to-day the highway fair,
Because **you yourself** were set at the crossroads there,
To choose you the better road.

(Paraphrased by Marvin O. Ashton)

YOUNG man, the important thing after all is, can you stand all alone or do you have to be propped up—or, putting it a little stronger, are you in good company when you're alone? Can you paddle your own canoe? It's a mighty fine thing for you to contemplate having someone with you always to show you the better way, but life just can't be that way. The biggest part of the time no one can be there to point the way for you. Can you go through life on your own steam? No matter how the tempest rages around you, can you choose your course?

One ship drives east and another drives west
With the self-same winds that blow,
'Tis the set of the sails and not the gales
Which tells us the way to go.

—Ella Wheeler Wilcox.

At the time you will make great decisions, that father and mother and those who have helped you in the course before may be hundreds of miles away. It's the stand you take then that will determine your destiny. When temptation sticks up its hideous head and beckons you on, will you have the courage to say "no"?

Here's a little story that I hope will thrill you as it did me:

A president of a certain stake in our Church buys and sells cattle and sheep. He goes east very often to sell. He has a son that he sometimes takes to Chicago with him. This particular fellow, besides having a mind of his own, has a sense of humour—I mean, he is blessed with a comeback. Well, we're talking now about a certain trip the father made when he took this young man with him. At one time the cattle salesman was called unexpectedly to another town, and the boy was left alone in Chicago in charge of the men who habitually bought his father's cattle. Now, part of the programme in going east to sell is the entertainment of the buyers. These buyers, knowing the shipper was called away, were doubly determined to spare no means in giving the boy a royal reception. They must take him to the most elite clubhouse in the city. The young man was to receive club hospitality and all the trimmings, and they proceeded accordingly.

The first step towards up-to-date hospitality in a place like he was ushered into is the cocktail bar. It's a place where you are served a cocktail before the meal, and it isn't a fruit cocktail. They had already offered the lad cigarettes and he had refused. Now came the drink. It was offered him on a shining silver tray. It beckoned him on with all the enticement in the world. As it was offered to him, the boy shook his head. The buyer leading the party, with a mixture of surprise and disgust, made up his mind to put this "panty-waist" sissy from Mormondom in his place. Others were huddled around, and it was really, in a small way, a fine place to make a grandstand play at the expense of the lad from the west. With a sarcastic grin and a determination to humiliate, he shot out at the boy, "The telephone is right there—would you like to call your mother long distance and ask her if she'd give her consent for you to drink with us?"

Well, that was enough to take the starch out of some fellows, wasn't it? But not this lad. I said he had a little Irish blood in his veins. Looking his smart-aleck host steadily in the eye, under full control, he gently countered with, "My mother thinks that to-night I'm out with gentlemen."

You are the handicap you must face,
You are the one who must choose
your place,
You must say where you want to go,
How much you will study the truth
to know.
God has equipped you for life, but he
Lets you decide what you want to be.

Someone has wisely said, "A fellow with the right kind of stuff in him preaches to himself harder than anyone else can." And someone else said, "A wise man is like a straight pin—his head keeps him from going too far."

Young man, a thousand miles away from home, can you keep the standards of your mother and father? One man changed the history of the world by taking into a foreign country these standards: He was good looking; he had personality; he was young. Because of his physique and general carriage, he carried prestige. She was a woman of importance—yes, I presume she was attractive. She tempted him once—she tempted him twice—yes, and many more times. Each time he remembered the teachings of his folk at home. He looked sin in the face and stood like a rock. Yes, as the saying goes, he took it on the chin.

For just a moment what a price he paid to go straight and don't forget he was praying all the time. When she found herself unvictorious, she caught his garment as he fled. The sample of clothing was shown to her husband, and if we can use our imagination, a remark from her treacherous lips went to her husband about as follows: "Well, here's the evidence. You thought he was a lily-white, didn't you?" Into a dark dungeon he went for two years. And he was still praying. And when he was sold into Egypt by his brothers for a few pieces of silver, he was praying. Does the Lord really answer prayers?

But let's shift to the last act of our play. The curtain goes up with an entirely different scene. "And they came from all nations to buy corn." Who was the head of this great commisary department? Who was it that was next to the king of the land? Joseph who was sold into Egypt, the boy who could say "no"—the lad who took the standards of his parents into a foreign land! It was that boy who stood at the crossroads all alone. That youth, the day when he told the woman, as it were, "Get behind me, Satan," changed the history of the world. If you, dear reader, can think of the history of Israel without seeing Joseph sold into Egypt, a central figure, you can do more than I. You can't think of the history of the world without seeing Joseph with a coat of many colours playing a major role.

We all come almost daily to the crossroads in our lives where we make decisions. Let us "not be caught in an angry snare, but walk to-day on the highway fair."

THE IMPROVEMENT ERA

ALFRED (FRED) HORLACHER
FORMER BRITISH MISSIONARY HONOURED

A VERY beautiful and impressive ceremony was held on the 18th March, 1946, at the Bohemian Football Club, Dublin, Ireland, when a Plaque was unveiled in honour of FRED HORLACHER, a former member of that club.

Officers and members of the club, his mother, sisters and relatives and friends from various parts of Eire and Britain crowded into the spacious club assembly room to honour the memory of one of the most distinguished of its members.

After the unveiling of the Plaque the secretary of the club spoke feelingly of the work of " Fred " and referred to him as " One of the most distinguished and the most loved of our members." By invitation, Hugh B. Brown, President of the British Mission, represented the family and the church in acknowledging this high honour.

The speakers extended their eulogies to include the members of the Horlacher family and reminded the listeners that " figs do not grow on thistles." Fred was what he was because of his early home training and his life-long adherence to the teachings of the Church. The secretary referred to him as " the idol and inspiration of all the young men who knew him."

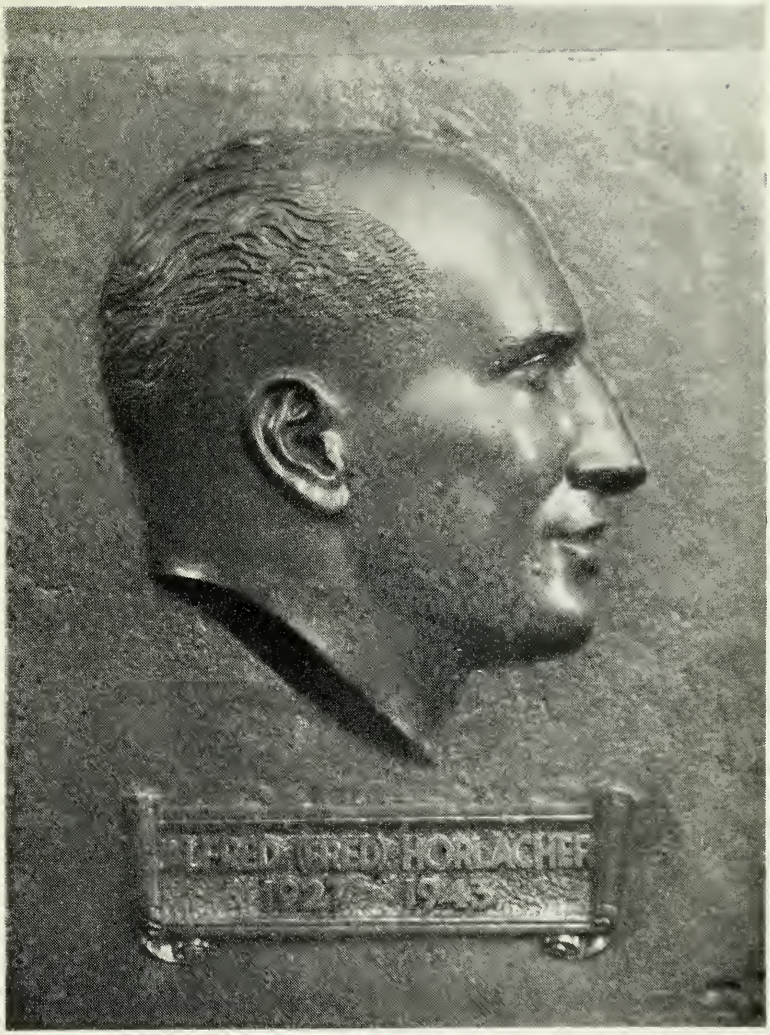
The following summary of his athletic career was published two months before his death and is re-published here as a challenge to the youth of the Church who are encouraged to engage in wholesome sport and to keep fit by observing, as Fred always did, the Lord's Law of Health.

" During his long football career, Fred Horlacher has won every honour the game could bestow. With our Club (Bohemian Football Club) he had the distinction of captaining the team that won the F.A.I. Cup in 1935, whilst in 1929 he secured a runner-up medal in that competition. More medals were his in the League, Shield, Dublin City Cup, Leinster Senior Cup and Metropolitan Cup.

In the International field he was capped by the Football Association of Ireland against Belgium, Spain, Hungary, Switzerland and Netherlands (twice), and was also honoured by the League of Ireland twice against the Welsh League.

In sport Fred Horlacher has been a man of many parts. For years, as a member of the Sandycove Swimming Club he took a prominent part in the water-polo, and in that sport includes among his trophies an Irish Cup medal. He was also in the team which won the League Championship six times in succession, being Captain on one of those occasions. Inter-provincial recognition was obtained against Ulster, and to crown it all he played for Ireland in International water-polo in the Olympic Games in 1930.

During the summer months, too, he kept fit at tennis—and won the championship of the Monkstown Club four times, in addition to securing a number of championships in doubles, mixed and men's doubles."


ALFRED FREDERICK HORLACHER
1921 1943

Announcing the

PROGRAMME
FOR
MISSION-WIDE CONVENTION

to be held at

ROCHDALE - JUNE 8th - 9th - 10th

SATURDAY, JUNE 8th:

Afternoon:	RECEPTION & REGISTRATION as visitors arrive.	
	BUFFET TEA - -	4.30 to 6.0 p.m.
Evening:	GOLD and GREEN BALL	7.0 to 9.0 p.m.
	Included in programme of this event will be CROWNING of QUEEN and GRAND MARCH-PAST of all attending.	

SUNDAY, JUNE 9th:

Morning:	PRIMARY & SUNDAY SCHOOL SESSION - -	10 a.m. to 12 noon
	LUNCH - -	approx. 12.30 to 1.45 p.m.
Afternoon:	MARCH-PAST of SCOUTS and BEEHIVE GIRLS and PRE-SENTATION of COLOURS -	2.0 p.m.
	GENEALOGICAL SESSION -	2.15 p.m.
	M.I.A. SESSION—PAGEANT -	3.15 p.m.
Evening:	GENERAL SESSION under direction MISSION PRESIDENT	6.0 p.m.

MONDAY, JUNE 10th:

Morning:	PRIESTHOOD and RELIEF SOCIETY SESSIONS -	10.0 till 12.0 noon
	FAREWELL LUNCH -	approx. 12.15 p.m.

All Functions will take place in the

PIONEER HALL, ROCHDALE

PRESIDENT EZRA TAFT BENSON, OF THE EUROPEAN MISSIONS, WILL BE IN ATTENDANCE THROUGHOUT

See next issue of STAR for final details

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